

## ARCHIVAL DOCUMENTATION RESEARCH

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[A comprehensive list of archival documentation of South Asian Canadian history 1900-1988.](#)

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In 1900 every sector of British Columbia was opposed to any increase in the Chinese and Japanese immigrants to the country. Further the government enacted a tax of \$50 on every Chinese immigrant which was increased to \$100 in the year 1900. **(Page5)**

*John Nelson, The Canadian Provinces, (Toronto, 1924) -*

<http://www.torontopubliclibrary.ca/detail.jsp?Entt=RDM2113604&R=2113604>

In year 1902, coronation of Edward VII initiated the south Asian immigration. On June 3, 1902 the Hong Kong contingent which was made up of (43 members of Hong Kong volunteers, fourteen from the first Chinese and either fifteen or twenty three from the Hong Kong Regiment, Punjabis) arrived in Victoria, Empress of Japan. The contingent when arrived in Vancouver, the Punjabi contingent attracted the most attention, since they had earlier distinguished themselves during the siege of Peking in 1900. On June 4, the Punjabi contingent was inspected by major general Sir Charles Parsons, who was then head of the armed forces in Canada.

*London Times, July 23, 1902 , Page 11 - <http://www.thetimes.co.uk/tto/archive/>*

*Vancouver Weekly Advertiser , June 18 , 1902 – Can be Purchased at -*

[http://www.commonwealthimaging.com/media/user/Commonwealth\\_Imaging\\_Catalogue.pdf](http://www.commonwealthimaging.com/media/user/Commonwealth_Imaging_Catalogue.pdf)

*Victoria Daily times ,June 3 , 1902 - <http://newspaperarchive.com/serp-lockdown->*

[v25?plan=18410&utm\\_expid=169807139.03Oy5PhWQwej4UUrUcll7A.2&gclid=COqJylersckCFQeUfgodme0A-Q/&utm\\_referrer=https%3A%2F%2Fwww.google.ca%2F](http://newspaperarchive.com/serp-lockdown-v25?plan=18410&utm_expid=169807139.03Oy5PhWQwej4UUrUcll7A.2&gclid=COqJylersckCFQeUfgodme0A-Q/&utm_referrer=https%3A%2F%2Fwww.google.ca%2F)**(Page 6)**

The Sikh contingent left by train to Montreal where they embarked for England with the Canadian contingent on June 14, 1902.

After returning to Canada, the contingent retraced their path through Vancouver and left for Hong Kong On empress of china on September 8.

*London times, August 13, 1902 – Sign up at <http://www.newspapers.com/newspage/33180862/> Vancouver daily Colonist, September 7, 1902, page 3 [https://gvpl.ca/using-the-library/our-collection/microfilm-and-](https://gvpl.ca/using-the-library/our-collection/microfilm-and-microfiche)*

*microfiche (Page 6)*

By the mid-year of 1903, five men had landed in Vancouver and five in Victoria. Altogether about 30 men came in the 1903-04 as immigrants to Canada.

The table below depicts the south Asian immigration to Canada in the fiscal years 1904-07. *W.G. Parmele , Deputy Minister of Trade and Commerce to J.A. smart , Deputy Minister of the interior , October 15 , 1904 , Public Archives of Canada (PAC) , Immigration Branch Records (Henceforth, RG 76) , #536999, part I. (Page 7 )*

South Asian immigration to Canada, year 1904-07	
Fiscal year	Number
1904-05	45
1905-06	387
1906-07	2124
1907-08	2623
TOTAL	5179

**Hindoo Immigration to Canada, “n.d., RG 76, #536999, Pt.I (Page 7).**

In fall 1904, Thomas McGigan, Vancouver city clerk sent an angry letter to the superintendent of immigration that these new immigrants were not wanted and there is no work (employment) for these immigrants and neither will they be able to stand the climate of Canada which is so different from their home country. According to him, the immigrants were led to believe by the shipping companies, that they can secure immediate employment at wages far beyond the dreams of oriental in his own country. These letters were full of inaccuracies and by the year 1905, there was a fundamental change in the immigration. Immigrants by now were primarily from India rather than Far East.

*R.W. Scott to Thomas Mc Guigan , September 23 , 1904 , PAC , RG 76 , #536999 part I .(Page 8)*

By the year 1906, the tax on the Chinese immigrants rose to \$500 which was \$100 first. These things affected the labour markets, the unskilled workers were becoming less plentiful and the wages were rising. *Robert Kerr , CPR Passenger Traffic Manager (Montreal) , J.A. smart , November 16 , 1904 , PAC , RG 76 , #536999 , part 1(Page8).*

By this increase in tax not only affected the labour markets but also the CPR chipping lines. The decline of passengers from Far East to Canada was bothering them, only then their agents started circulating posters in the port of Calcutta and in Punjab advertising the benefits of coming to Canada.

*Thomas Shaughnessy, Writing to the interior Frank Oliver on November 14, 1904, PAC, RG 76, #536999 Part 1. Not found anything exact but the biography of Thomas Shaughnessy:*

[http://www.biographi.ca/en/bio/shaughnessy\\_thomas\\_george\\_15E.html](http://www.biographi.ca/en/bio/shaughnessy_thomas_george_15E.html) **(Page 8-9)**

In `1906, the government put forward a bill that implied that colonists in the newly irrigated areas of the Punjab were not actually the owners of the land which rose fear again in the minds of Punjabis because of the Land Alienation Act of 1900. *Khushwant Singh a history of Sikhs, Vol. 2, The Punjab in prosperity and debt 1928 P.49 can be found at*

[https://books.google.ca/books/about/A\\_History\\_of\\_the\\_Sikhs\\_1469\\_1838.html?id=MD9uAAAAMAAJ](https://books.google.ca/books/about/A_History_of_the_Sikhs_1469_1838.html?id=MD9uAAAAMAAJ)

**(Page11-12)**

The south Asians who came to Canada in between the years 1903 and 1906 set very firm foundations in the community for a long time. The south Asians that came during this time were willing to work hard as their principle objective was to accumulate savings that could be used as a stake back home. Most of them were able to find work quickly especially in the summer months of 1904 and 1905. Reference not found (**page17**)

Getting the basic necessities became very difficult for most of these people. Mostly in winter when the people working outside of Vancouver returned to the city the landlords would refuse to rent to south Asians. This lead to severe overcrowding in the marginal houses, sometimes over 20 people were forced to live in the same house and by the time of 1907-08 this number rose to 50. Vancouver province , August 3 , 1906 , P1 :Resolution of the Victoria Trades and Labour council , august 6 , 1906 , PAC RG76,#536999. [http://newspaperarchive.com/serp-lockdown-v25?plan=18410&utm\\_expid=169807-139.03Oy5PhWQwej4UUrUcll7A.2&qclid=COqJylersckCFQeUfgodme0A-Q/&utm\\_referrer=https%3A%2F%2Fwww.google.ca%2F](http://newspaperarchive.com/serp-lockdown-v25?plan=18410&utm_expid=169807-139.03Oy5PhWQwej4UUrUcll7A.2&qclid=COqJylersckCFQeUfgodme0A-Q/&utm_referrer=https%3A%2F%2Fwww.google.ca%2F) (**Page 18**).

By March 1906, there were fewer than 300 south Asians in B.C. and were in demand as workers. In the first half of the year more people (325) arrived and in November alone over 700 south Asians arrived. The increase in the immigration panicked the white population and in August 1906, Trades and Labour councils in Vancouver and Victoria both sent resolutions to government condemning South Asian immigration By the fall of 1906 (September 01), 270 south Asians arrived on a single ship which prompted a sharp objection from the Vancouver city government.

*F. Buscomb to the honorable Minister of interior, September 4 ,1906 , PAC , RG 76 , #536999 , part 1 – further reference to it*

*-m 1906\* LET 4 September /F. Buscomb, Mayor of Vancouver, to Hon. Minister of Interior/ jan-1 Telegram: 270 H. arrived on CPR ship without visible means of support. Stop it. Matter was referred to W.D. Scott by L.M. Fortier -<http://komagatamarujourney.ca/pa/node/5200> (**Page 18**).*

Things grew worse in the winter of 1906-07 as the resource sector of the British Columbia economy shut down for the winter. Improperly clothed and housed, one party of the South Asians quit work in the Cariboo and Walked back to Vancouver. Government attitude towards south Asians began to harden since they could not handle increasing population of the immigrants in Vancouver. When 125 more arrived on October 15, on the Empress of japan, they were allowed to land by federal official's o only to be stopped by Vancouver police later on.

*Vancouver province, October 6, 1906. P.1: Victoria daily Colonist, October 6, 1906 P.1.*

[http://newspaperarchive.com/serp-lockdown-v25?plan=18410&utm\\_expid=169807-139.03Oy5PhWQwej4UUrUcll7A.2&qclid=COqJylersckCFQeUfgodme0A-Q/&utm\\_referrer=https%3A%2F%2Fwww.google.ca%2F](http://newspaperarchive.com/serp-lockdown-v25?plan=18410&utm_expid=169807-139.03Oy5PhWQwej4UUrUcll7A.2&qclid=COqJylersckCFQeUfgodme0A-Q/&utm_referrer=https%3A%2F%2Fwww.google.ca%2F)

On November 16, the TARTAR arrived carrying over 850 new immigrants. Both Vancouver and Victoria immigration officers telegraphed Ottawa claiming that no housing would be available for these new immigrants. Because of which, over 200 immigrants spent their first Canadian night outside. *W.D. Scott to T. shaughnessy , November 20 , 1906 , PAC, RG 76 , #536999, Part 1 ; T. shaughnessy to F. Oliver (**Page19**)*

Literate, English speaking individuals like Nihal Singh who came in early November 1906, was helping new immigrants get settled by the mid-month. By mid-December he had travelled to Ottawa to talk directly with the Minister of the Interior for the sake of his community. The result of this community solidarity were impressive, by December of 1906, no south Asian in the Victoria area was unemployed or on relief. Things going not so good on the mainland, a comprehensive report showed that by the end of 1906. Only one person was being held for the deportation as an indigent. With so many immigrants arriving in so short time these south Asian communities were by no means stable, but they were able to help individuals achieve basic necessities of life.

However the year 1907, was marked by two unequal processes: the development of strong, defensive community institutions and the inexorable rise of the limitations on South Asian rights and privileges. Immigration from India was low in the first half of 1907 and community organisation grew much stronger *Saint Nihal Singh to Frank Oliver, December 12, 1906* .(Page20)

The first south Asian formal organizations in Canada were founded in 1907. The Vancouver Khalsa Diwan society was created early in the year to deal with the development of Sikh religious institutions. The first legal restrictions against South Asians were put into effect in March 1907, when British Columbia premier Bowser introduced a bill to disenfranchise “all natives of India not of Anglo-Saxon parents”. This bill was passed by a unanimous vote of the legislature of March 27. In April, South Asians were denied the vote in Vancouver by a change in the Municipality Corporation Act. For the next forty years, south Asian Canadians would remain excluded from the political process in British Columbia. *Khushwant Singh and Satindra Singh, Ghadar 1915: India's First armed revolution (New Delhi, 1966) P.14 and P.16 – Can be bought at <http://trove.nla.gov.au/work/19317501?selectedversion=NBD3964148> (page21)*

The level of hostility against South Asians followed the same upward trajectory in 1907 that it had in 1906 that is, during the first half of the year, anti-south Asian sentiment was fairly low and thereafter things got steadily worse as economic conditions in the province deteriorated. South Asians were a particular target because of their novelty and their rapid entry into traditionally “white” jobs in the province’s lumber mills. This conflict first exploded on September 5, 1907, in Bellingham, Washington. 500 white lumber workers attacked south Asians working in their mills.

In August, the Asiatic Exclusion League was formed in Vancouver, with the support of both the liberal and conservative local associations.

On September 7, 1907, a meeting of the League chaired by the mayor of Vancouver touched off the most serious race riot in Canadian history. Four days later, which is September 11, 1907 the Montegale arrived in Vancouver, having brought the predicted 900 South Asian passengers from Hong Kong to Canada. This influx overtaxed the resources of both the South Asian Community and the local government.

*Howard H. Sugimoto, “Japanese Immigration, The Vancouver Riots, and Canadian Diplomacy” (M.A thesis, University of Washington, 1966) – Can be found at - <http://search.library.utoronto.ca/details?4007217&uuid=31344e02-6dd2-4d32-b5cc-391ac8b67b7c> (Page22)*

On January 8, 1908 an order-in-council was approved aimed at two types of immigrants –south Asians and Japanese, who were entering Canada via Hawaii that required any immigrant arriving a Canadian port to come on a continuous journey from his or her country of origin. *PC 27 of January 8, 1908, PAC, RG 2,1 (page23)*

The month of January,1906, the Vancouver Sikhs dedicated their first Sikh temple. In February 1908, six south Asians from Fiji made the first test of continuous passage regulation. They had sailed directly from Fiji, but the immigration officials interpreted the regulation to one's country of ultimate origin which in their case was India and hence they were held for deportation. A more substantial challenge presented itself in early march when 20 south Asians arrived on the Empress of Japan. Immigration officials could do nothing but hold individuals who were ticketed this way because there were no direct connections between India and Canada and the only way was through Hong Kong. *Vancouver province, January 20, 1908 p.7. Balwant Singh officiates at the event, with Taraknath Das translating for the large white crowd. (Page24)*

Just about the same time, early march 186 South Asian passengers arrive. The bureaucratic response to this hardened , 12 of them were rejected for disease , 23 more were held because they lacked \$25 required by all immigrants to show that they would not become indigents. 78 others were to be deported back even though they left India before the continuous journey order came into effect. On, March 24, 1908 the court ruled that the continuous journey provision was technically invalid and ordered all the individuals held for deportation to be released. Free Hindustan was the first south Asian publication of any kind in Canada and one of the first in North America. It in April, 1908 that Taraknath das published the initial edition of this paper.

*W.D. Scott to A.S. Munro , March 16 , 1907 , PAC , RG76 , #536999 , part 2 . (Page25).*

In April, 1908 an English school started by das and two Sikhs was shut down as Hopkinson volunteered information that in reality it was a centre for Indian sedition. By June, free Hindustan was banned from the Canadian mails and had moved to Seattle. In the same month the government made amendments in the continuous journey act. . The government required that all the Asian immigrants from countries without "special arrangements" would be required to possess \$200 on arrival in Canada. In July, 1908 the federal government developed a scheme to get the South Asian community to emigrate voluntarily to British Honduras.

*W.Hopkinson to F. Oliver, September 6, 1908, PAC , Laurier Papers, MG 26 ,V,v.532. (page26)*

By 1910, most of the comparatively few south Asian Muslims and Hindus in Canada had left, some had returned home, while others had gone to United States. By 1920, Sikh temples existed in Vancouver, New Westminster, Victoria, Nanaimo, Golden, Abbotsford, Fraser Mills and Paldi. William Peter Ward, "The oriental immigrant and Canada's Protestant clergy , " *BC studies , 22(1974) , pp.9-19; G.C.Pidgeon and E.D.*

Mc Laren , "East Indian Immigration ," Westminster Hall Magazine ,7,8(1912) ,pp-23-28;Elizabeth Ross grace,"East Indian Immigration," Westminster Hall Magazine,3,3(1908) ,pp 10-12  
<http://ojs.library.ubc.ca/index.php/bcstudies/article/viewFile/803/846> - The oriental immigrant...  
[http://eco.canadiana.ca/view/oocihm.8\\_06609\\_8/19?r=0&s=1](http://eco.canadiana.ca/view/oocihm.8_06609_8/19?r=0&s=1) – Westminster hall magazine 1912 for year 1908 not available...Available since 1911. **(page32)**

In 1909, room and board in Vancouver in households cost about \$2 a week whereas an individual might then be earning \$9 for a week's work. From this year on, South Asians rarely applied for any sort of public relief. *J. Macgill to W.Cory, February 12, 1909, PAC, RG76, #536999, part 3.*

In 1909, in the lower Fraser valley alone, 35 South Asians were working on farms in mission and matsqui, 15 worked at construction in Abbotsford while 160 worked at mills in Abbotsford, Huntington and Harrison mills. Another 40 were workers at a brick company in clay burn. **(Page34)**

By 1910, at least 100 were working in Revel stoke, chiefly in the mills and another 200 were engaged in similar work along the upper Fraser River. By 1914, there arose some interest in farming and dairying around Abbotsford and mission, first as tenants and then as owners. South Asians express a keen interest in buying small lots and houses in and around Vancouver. By 1910, this practice was endemic and several south Asians were independently employed as real estate agents.

In late 1908, the interest in real estate led to the creation of the Guru Nanak Mining and trust company in Vancouver.

A self-supporting community was started by Tej singh to buy and develop large tracts of agricultural but several attempts to buy land in 1909 and 1910 were failed chiefly due to poor organisation and an inability to hold a consensus, by the time many frustrated shareholders withdrew their support. Canada India supply and trust company was organised in 1910 by leading political radicals – Uday Ram Joshi, Taraknath das, Radhikrishnan, Balmukand Shidhar and others. *W. Hopkinson to W.Cory, December 20, 1909, PAC, RG 7, G21, v.200 (Page 35)*

By the 1910's, most south Asians enjoyed a degree of economic security despite the racial restrictions under which they laboured. **(Page 36)**

In direct response to developing an extensive spy system to keep tabs on south Asian activities William C. Hopkinson was hired in January, 1909, by Canadian immigration service. In 1910, He secretly was placed on the northwest Mounted Police payroll. *Hugh Johnson, The voyage of the Komagata Maru :the Sikh Challenge to Canada's Cp;pur bar(Delhi, 1979) – Can be found at [http://www.ubcpres.ca/search/title\\_book.asp?BookID=299174019](http://www.ubcpres.ca/search/title_book.asp?BookID=299174019)*

As early as 1908, there were two inextricably intertwined political movements among south Asians in Canada - the specific drive to remove the continuous passage rule and the more generalized attempt to convert community members to the cause of Indian independence. **(Page37)**

In 1909, Teja Singh was instantly suspected of preaching sedition and sending funds to revolutionaries in India. **(Page 37-38)** *J. McGill to W. Cory, January 21, 1909, PAC, Rg76, 3536999, part 3.*

Shipping companies in 1908. Would not sell south Asians tickets to Canada, so south Asians could not easily mount a direct challenge to the immigration ban.

In November 1909, Teja Singh and Hari Singh were sent to England at community expense to raise support for their cause in liberal British circles. And about the same time others tried a different tack. In late October, a small party set off for India to get their wives and children. When these men returned in 1911, they were to become the centre of a major immigrant battle.

In Feb, 1910, the wife of mill side store owner, labourer contractor, and political activist Uday Ram arrived in Vancouver and was admitted. On January 2, 1911 Mrs. Ram was to give birth to the first South Asian born in Canada. **(Page 38)** *W. Hopkinson to W. Cory February 19, 1910, PAC, RG7, G21, V.208*

A few cases had been materialized in 1909, where certain immigrants had gone back to visit their families in India. The number of these immigrants increased so much that the government introduced a strategy: a refusal to readmit those who had gone to visit their families in India.

By 1911, South Asian community was economically healthy but was in serious numerical decline. Of the approximately 6000 pioneers, only 2342 were enumerated in the Canadian census of that year. Out of these 490 were resident in Vancouver, 85 in Victoria and others in Fraser valley and up the east coast of Vancouver Island.

Despite diminished numbers, South Asians were able to increase their attack on the immigration restrictions. On April 16, 1911, they initiated a series of public rallies designed to attract press attention to their plight. *Census of Canada, 1911 vol.1, p.367.* **(Page 39)**

On April 16, 1911 a petition was sent to Lord Crewe, then Secretary of State for India, protesting the immigration ban. On August 1, 1911, Hira Singh returned to Vancouver with his wife and a child. He was admitted, but his wife and child were held for deportation. After a vigorous protest they were let in as an act of grace. *W. Hopkinson to W. Cory, August 4, 1911, PAC, RG76, #536999, part 4.*

Katar Singh began the publication of *Aryan*, an English language monthly designed primarily to explain the plight of South Asians to Canada in August 1911 and it was widely published and distributed till November 1912.

On September, 1911 a mass meeting was held in Vancouver temple to raise the money to send a delegation to Ottawa. In late November of the same year Sundar Singh, Teja Singh, Raja Singh and Reverend L.W. Hall met with Robert Rogers, the new Conservative Minister of the Interior in Ottawa. *Vancouver province, November 29, 1911 P.1. – Can be found*

*at [http://www.commonwealthimaging.com/media/user/Commonwealth\\_Imaging\\_Catalogue.pdf](http://www.commonwealthimaging.com/media/user/Commonwealth_Imaging_Catalogue.pdf)*

**(Page 40).**

Near the end of 1911, Sundar Singh began an intensive campaign in eastern Canada and got a number of church groups to petition the government on the question of family reunification.

On January 21, 1912, Bhag Singh and Balwant Singh returned to Vancouver aboard the *Monteagle* and their wives and children were immediately held for deportation. –No reference

A false rumour that 300 south Asians would soon arrive on chartered ship to test the law prompted the government to issue a deportation order on April 22, 1912, just after the courts had closed for the day and just before a ship was leaving for Hong Kong. *W. Hopkinson to W. Cory, April 16, 1912, PAC, RG76,*

#536999 , part 5

The deputy Minister subsequently allowed the families of Bhag Singh and Balwant Singh into Canada on May 23, 1912. **(Page 41)**

By the end of November 1913, there were no more than six south Asian wives and twenty children in Canada. Hakam Singh and his wife and four children remained in Hong Kong for almost 2 years before they were let in as an act of grace on July 16, 1913.

By then end of year 1912, Taraknath das and Lala Hardayal had created an incipient revolutionary party in California.

*Isabella Ross Road, An appeal for fair play for the Sikhs in Canada (Victoria, 1913) P.13. -*

<http://search.library.utoronto.ca/details?3848200>

Das was considered was dangerous by the Canadian government. In January 1913, Hopkinson personally went to California to gather information on this revolutionary party.

Up to 1912, Local revolutionaries had gathered support chiefly through the immigration issue and by presenting concrete examples of the inequities of British rule in India. As early as 1912, most of the leadership were said to be Socialist party members including H. Rahim, G.d. Kumar, Bhag Singh, Balwant Singh, Raja Singh and Sundar Singh. – *W. Hopkinson to W.cory , March 26 , 1912, PAC , RG7, G21, V.202 ; J.S. Smith , Office of Examination , Department of Commerce and labor , Seattle to W. Hopkinson , June 7 ,1912.*

**(Page 42).**

In Victoria, Sundar Singh and Kartar Singh began Sansar (1912-14), another Punjabi language monthly devoted to Sikh affairs. Bande Mataram (1911-13), a nationalist monthly published in Paris, was widely available despite an attempt to ban it from the Canadian mails.

By the beginning of the year 1913, frustration and bitterness against the government were rife and not only in Vancouver. Locally supported and controlled Sikh temples had been built in Abbotsford (1911), New Westminster (1912) and Victoria (1912) and their membership quickly aged to the growing interest. Throughout 1913, South Asians stepped up the immigration battle, at the same time covertly developing what would soon become an important political movement got Indian Independence.

Balwant Singh, Narian Singh and Nand Singh Sirha left for England on March 17, 1913.

*L. Harcourt to the Governor General, March 8, 1913, PAC, RG 7, G21, V.202*

*Sirha, "Indians in Canada" (Page 43)*

In mid-1913, the CPR shipping line in Hong Kong began to sell tickets to South Asians who could show some documentary evidence of being Canadian resident. In fall, things began to look bleak for any change in the law. In October, Bhagwan Singh, "Gyani," a respected revolutionary leader, was arrested for fraudulently entering the country as a returning immigrant.

*Bose, Indian Revolutionaries Abroad, pp.262-3; minutes of the Board of inquiry Re: Bhagwan Singh, October 21, 1913, H.H Stevens Papers, HH-5. - can be found -*

<http://search.library.utoronto.ca/details?5385324&uuiid=7f1e774d-59a6-4598-92e6-67a72d1161b1>

**(Page44).**

In late November 1913, Bhagwan Singh was deported, even though local immigration officials knew that a writ of Habeas Corpus had been secured from the British Columbia courts stopping the deportation proceedings. *K.Singh and S.Singh , Ghadar 1915,p.11 –Can be found at -*

<http://search.library.utoronto.ca/details?5385324&uuiid=7f1e774d-59a6-4598-92e6-67a72d1161b1>



In the same month later, i.e. November 1913, Chief justice Hunter of the British Columbia Supreme court struck down both the continuous passage regulation and the provision that each immigrant have with him or her \$200 upon landing which offered some hope to the South Asians.

*G. Milne to W.Scott, November 24, 1913, PAC, RG 76, #536999, part 8.*

But the South Asian hopes were to be dashed again. On December 8, 1913, the government enacted an order-in-council stopping the immigration of all “artisan or general unskilled labour classes” through British Columbia ports of entry. *PC 2445 of September 27, 1913; PC 304 of February 23, 1914.*

On January 7, 1914, reworded versions of the continuous passage and 4200 Orders-in-council were re-enacted. “*Newsroom - The Department*”. *Pch.gc.ca. 2009-10-02. Archived from the original on 2008-05-02.*

By 1914, Japanese immigration had been severely reduced by treaty, as had Chinese immigration by the \$500 head tax. South Asian immigration was stopped altogether. **(Page 45)**

As late as 1914, it was impossible to find a provincial or federal member from British Columbia who did not publicly support the full range of existing anti-south Asian legislation. Consequently as far as the immigration question was concerned, the concerted action of the community from 1907 to the end of 1913 had brought very meagre results. Most south Asians were convinced that the battle had been won which was far from true. *Pidgeon and McLaren, “East Indian Immigration”, p.27 (Page 47)*

In mid-1913 a meeting was held in Oregon to form an umbrella association uniting South Asians in Canada and the United States –the Hindu association of the Pacific Coast. By November 1913, a Ghadar (Munity) Party was formally organized to promote national independence in India.

*For a biography of Har dayal, See Brown, Har Dayal - [http://www.indiawest.com/online\\_features/lala-har-dayal--revolutionary-of-the-gadar-movement/article\\_35cd856c-dbb8-11e3-b730-0019bb2963f4.html](http://www.indiawest.com/online_features/lala-har-dayal--revolutionary-of-the-gadar-movement/article_35cd856c-dbb8-11e3-b730-0019bb2963f4.html) .(Page 51)*

Ghadar was considered very dangerous by the British. By June 1915, Hopkinson convinced Prime Minister Borden to ban Ghadar from the Canadian Mails. Balwant Singh, Narian Singh and Nand Singh Sirha had met with the viceroy on December 20, 1913 and he only agreed to press for a removal of the continuous passage restriction as it applied to wives and children.

*R.Borden to the Governor General, June 22, 1914, PAC, RG7, G21, v.205 (Page 52)*

Ghadar party was developing an active strategy for revolution in India. The red-ink Ghadar poster the bugle of the army of mutiny of February 1914 announced: we must return to India and start a revolution. Get on a boat and go to your country and prepare some men to fight for the mutiny. As early as February, 1914, Ghadra’s leadership believed that a European war was inevitable and that such a war would require Britain to move the bulk of its large Indian army into service outside of India. On February 2, 1914, American immigration authorities applied for a deportation warrant for Hardayal as an anarchist: the evidence was from Hopkinson. He was arrested on March 26, got bail, and promptly fled to Switzerland.

#### KOMAGATA MARU INCIDENT

88 South Asians were let into the country in 1913 while only 19 secured entry in the previous two years. It was well known that the restriction on immigrant artisans and labourers was due to lapse of March 31. – no reference found. **(Page 53).**

Gurdit Singh Sarhali, had returned to India and only arrived in Hong Kong In January, 1914.

On February 13, 1914 Gurdit Singh Sarhali issued advertisements notifying the Hong Kong community of his plan of chartering a ship in Calcutta, pay for its rental through ticket sales and cargo and then sail for Canada.

In March 1914, Gurdit Singh began selling tickets in Hong Kong and shortly afterwards used the proceeds to charter the Komagata Maru for a half year for \$66000(Hong Kong).On April 1914 , the Komagata Maru set sail for Shanghai with 165 passengers on board.

*Governor of Hong Kong to L.Harcourt, April 8, 1914, PAC, RG7, G21, V.211 (Page 54).*

The imminent arrival of the Komagata Maru first became news on April 16, and it immediately produced a storm a protest in British Columbia.

The Komagata Maru arrived at the Victoria quarantine station on May 21, 1914, with 376 passengers on board, including 2 women and three children.

On May 30 ,1914, a poem titled 'Gurdit Singh' by 'Rudyard Tippling' graced the pages of the 'Saturday Sunset 'to which the 'The Province' replied with a series of scurrilous cartoons portraying hordes of blackface 'Hindoos' perched in a dinghy-like boat.

A temple support committee for the Komagata Maru was established and on June 1, 1914, the temple committee organized a protest meeting in Vancouver's Dominion Hall. 600 south Asians attended – about one out of three then resident in Canada. *Vancouver province, June 2, 1914 p.1.*

<http://komagatamarujourney.ca/node/11033> (Page 55).

By June 10, 1914, the temple committee had collected over \$20000 in cash, which was applied to the balance still owed by Gurdit Singh for the charter of the ship.

By June 10, 1914 some individuals had been on the ship for two months already and, many had become sick and one passenger had died. Only on June 20, 1914 the committee's lawyer was able to force the immigration officials into court. By then, the ship had been sitting in Vancouver Harbour for a month.

By June 25, there was virtually no drinking water on board and food supplies were very low.

By June 20, 1914 a committee of five had developed enough support among disaffected passengers to claim some of Gurdit Singh's decision making power. *Komagata Maru passengers to the governor general, June 25, 1914, PAC, RG7, G21, v.211.*

By law each potential immigrant had the right to his or her own hearing before an immigration board of inquiry and thereafter had access to the courts. And as it was, Munshi Singh's case went before a Board of Inquiry on June 28 and he was ruled inadmissible. The next day the case was unsuccessfully appealed to a panel of five judges in Victoria and on July 5 the legal battle was over. The Komagata Maru's passengers had lost their last legal option.No reference found (Page 56)

In early July, 1914. Harnam Singh and Hukam Singh unsuccessfully attempted to buy 25 handguns in Vitoria with the intent of smuggling them onto the ship. *Note on the Hindu revolutionary movement in Canada, March21, 1919, PAC, RG76, #536999, Part 11.*

On July 13, 1914 a vain two-boat attempt was made to bring some of those board ashore. Then on July 24, the Komagata Maru's passengers were served with deportation orders. (Page 57)

By July, 20 the anticipated arrival of the Rainbow dominated the news in Vancouver, which began to take on Circus-like atmosphere.

As an incentive, the promised supplies of food and medicine. A \$4000 worth in all, were put aboard on July 22.

*H.H Stevens to R.Borden, July 18 ,1914 , PAC, RG7, G21, v.211; R.Borden to J.D. Hazen , July 19 ,1914 , PAC ,RG76 ,#536999 , part11.*

The presence of Rainbow proved a sufficient threat and the Komagata Maru set sail for the Far East on Thursday morning, July 23, 1914, after two months at anchor in Vancouver.

On July 17, 1914, Bhag Singh, Balwant Singh, Harnam Singh and Mewa Singh crossed the border to smuggle arms into Canada from Washington, little imagining that each was soon to die for his revolutionary convictions. **(Page 58)**

In early August , 40 South Asian men applied to the immigration office in Vancouver for the registering out certificates that were necessary for return to Canada.

By August, 160 men were attempting to secure tickets from reluctant CPR agents in Vancouver. The first brigade of 40 left for India on August 22, 26 from Vancouver and 14 from Victoria.

By mid-October, 110 people had left British Columbia.

*M. Reid to W.Scott, August 18, 1914; W.Scott to M.Ried, August 18, 1914, W.Scott to M.Reid , August 19,1914 , Pac, RG76, #536999, R.O.,Part1.(Page 59).*

The British India government countered with the Ingress to India Ordinance of September 5, 1914.

By March, 1915, the government knew of 3200 Punjabi émigrés who had arrived India, of whom 200 were jailed for the duration and 700 were confined to their villages.

Ships arriving with returnees, such as the Tosa Maru that docked in Calcutta on October 28, faced a wall of army and police officers.

*Allahabad Pioneer Mail, November 6,1914 ; Sir Michael o'Dwyer, India as I knew it , 1885-1925(London,1926),pp.194-5*

On September 29, 1914, The Komagata Maru arrived at Budge Budge, fourteen miles south of Calcutta. **(Page 60).**

On August 17, 1914, Harnam Singh vanished, only to be found murdered at the end of the month.

Shortly after, Arjan Singh, another Sikh in the employ of the government was accidentally shot dead by Ram Singh. His body was cremated on September 5.

*Vancouver province, September 1, 1914, P.1, October 21, 1914 .P.10. He was, however, on the Vancouver temple committee and could not possibly have been sympathetic to Ram Singh and his faction. (Page 61)*

As on October 21, 1914, Bela Singh's trial was to take place. There was a great concern among South Asians that he would be acquitted in spite of his obvious guilt.

*Ferguson, A white man's country, pp.157-60. Can be purchased at <http://www.amazon.ca/white-mans-country-exercise-prejudice/dp/0385114001>*

Mewa Singh was indicted of Hopkinsons Murder on October 23 and his trial was set for October 30 with Hussain Rahim, Sohan Lal, Balwant Singh and Kartar Singh charged as co-conspirators.

**(Page 62)**

In late December of 1914 Balwant Singh and his family left Vancouver, supposedly bound for India. In actuality, they had been sent to Bangkok by the Ghadar Party.

Shohan Lal was hanged in February 1916 after being kept in jail for a year. No reference found **(Page 63)**

In 1916, Taraknath Das was sent to Japan and Berlin, where he attempted to consolidate Ghadar's organization among South Asians there.

*L.A. Jolliffe to W.Cory, June 6, 1916, PAC, RG7, G21, v.207*

By 1917, only Mit Singh Pandori, Husain Rahim and Sundar Singh remained in Canada.

The demise of Ghadar: By mid-1915 the Ghadar revolution in India had been crushed. 291 Ghadarites were sent to trial in a series of what became to be known as the Lahore Conspiracy cases. **(Page 64)**

The immigration Battle resumed: On January 7, 1916 W. Scott, The superintendent of Immigration wrote a letter to the Canadian Undersecretary of the State of external affairs suggesting that the wives and dependent children of South Asian Canadian men be allowed in.

*W.Scott to Sir Joseph Pope, January 7, 1916, M.Reid to W.Cory, August 4, 1919, PAC, RG76, #536999, part 9.*

In late 1915. Sundar Singh once more went to the East to rally support from the Canadian Conference of Friends and the Ontario Women's Christian Temperance union.

In late 1916, Sundar Singh formed the Canada India Committee in Toronto, which published several pamphlets on the treatment of South Asians in Canada.

*See following publications of the Canada India Committee: a call for Canadian Justice (Toronto 1915); The Hindu Case (Toronto, 1915); India's Appeal to Canada or: An Account of Hindu immigration to the Dominion (Toronto, 1916).*

Meanwhile, W. Scott continued to press for a change in regulations. On February 1, 1916 he supported a petition of Kapoor Singh Siddoo to get his family admitted, using the case as a pretext to review the policy of exclusion.

*W.Scott to W.cory, February 1, 1916, PAC, RG76, 3536999, part 9. Kapoor Singh Siddoo was to become one of the foremost south Asian Canadian Entrepreneurs of the 1920's and 1930's*

Beginning in 1917, Scott began to give his Assent to a series of petitions from Reverent W.L. Macrae of Victoria for the admission of the families of "loyal" South Asians. **(Page 65)**

At a conference in 1917, Robert Borden argued that Canadian public opinion was against the change in the immigration policies but that he would take it under advisement.

*Imperial War conference, 1917, Minutes, pp.117-20*

In November, The minister of the Interior first suggested a fully bilateral immigration policy between Canada and India allowing the immigration of families and the free flow of tourists in either direction. Although no action was taken by the government until the Imperial War conference of 1918.

On July 24, 1918 Canada accepted the resolution including the provision that the Wives and children of South Asian Canadians be allowed into Canada. Sponsored by S.P Sinha who represented India at that conference.

On March 1919, Pc 641 was passed by the Privy Council, eleven years after the ban was first put in place. According to the plan outlined in an order-in-council (Pc2498) of December 24, 1919, an immigrant in Canada was to apply for his family.

Only eleven dependants were allowed in between 1914 and 1922 and a practical procedure to register wives and children was not put into place until June 1924. **(Page 66).**

By 1920, South Asian community in Canada began to lay the final part of this foundation family life. South Asians bore the full brunt of racial ideologies, social isolation, economic subordination and political disenfranchisement. In these matters, the year 1920 saw South Asians in much the same situation as 1908, save that they were now Canadian citizens—citizens with few rights in a country that still did not want or respect them.

Canada Steadfastly held to its South Asians immigration ban and would extend it in 1923 to the Chinese; the dominion elections Act of 1920 retained the provision that no one barred on account of race from voting provincially could vote federally. During World War I, south Asians weren't accepted for Military.

By 1920, South Asians were no longer feared, but they remained confined to a sharply bounded racial enclave. It would take another twenty years for them to escape from it. *Chapter 46, 10-11, George V, July 6, 1920(the Dominion elections Act); PC1459 of June 12, 1918, barred South Asians from enlisting in the Canadian Armed forces. (Page 67).*

In 1920, the Canadian Government decided that any South Asian Canadian Outside the country who did not hold a registering-out certificate had lost domicile and would not be allowed to sail to Canada.

*A.L.Jolliffe to F.C. Blair, July 28, 1920, PAC, RG76, R.O., part 1.*

From 1921 on, the government stiffened entry further by setting three years as the maximum time a South Asian Canadian could be out of the country without losing domicile, registering out certificate or not.

The majority of men who had returned to their families in India prior to 1920 were never allowed back into Canada and were lost forever to the community.

Government assurances were given as early as 1920 that south Asian Students were thereafter free to enter Canada for university study, but this was discouraged in Practice, in 1924, Vancouver immigration officials were informally requiring that a \$1000 cash bond be posted by any prospective South Asian who wished to enter Canada for the purpose of study.

There were then no more than ten South Asian university students in the whole country. In addition, well-educated South Asian visitors were occasionally banned from entering Canada as late as 1929.

In 1924, it was decided that an Anglo-Indian with a British Father could immigrate, while a person with a British mother and an Indian father could not.

An Adequate system of registering families in India was not worked out until 1924-25 and many men were so concerned that would not be let back into Canada that they were reluctant to go to India to get their families. During the five-year period between fiscal 1914-15 and 1920-21 only one south Asian family member was allowed into Canada. *F.C. Blair to anonymous, January 3, 1924, PAC, RG76, R.O., Part 3 ;F.C. Blair to Lt. Col. C Campbell, Simla, July 5, 1923, PAC, RG76, #536999, part 13. (Page 72)*

#### SOUTH ASIAN IMMIGRATION, 1920-21 to 1929-30

Fiscal year	Adult Males	Adult Females	Children	Total
1920-21	7	2	1	10
1921-22	5	4	4	13
1922-23	12	5	4	21

1923-24	25	11	4	40
1924-25	21	14	11	46
1925-26	6	18	39	63
1926-27	6	19	37	62
1927-28	2	25	29	56
1928-29	4	25	24	53
1929-30	2	21	35	58
TOTAL	90	144	188	422

The feeble immigrant flow in no way compensated for the enormous losses to emigration between 1911 and 1921: in 1911 there were 2342 South Asians in Canada and 2292 in British Columbia, while in 1921 there were only 1016 in the country and 951 in the province. Virtually all of them were Sikhs. The population would not reach the 200 figure again until the late 1940's. **(Page73)**.

The age and sex distribution of the South Asian community was very unbalanced. By 1925, about 90% of the population was made of men who were forty or older; because most adult children could not immigrate there were only a handful of young men in the community. By 1930, there were fewer than 200 South Asian families in all of Canada.

Because of its effects on family and community life, the continuous passage restriction remained a bitter reminder of Canadian injustice all through the 1920's.

In 1923, the government finally subjected the Chinese to an exclusionary Act even more restrictive than that affecting south Asians.

Changes in Household and Community Life: The total costs for food and housing altogether in 1920's averaged between ninety cents and a dollar a day. Sikh clothing costs in the mid 1920's were estimated at no more than \$60 a year. South Asian households spent the bare minimum on furnishings –they had only the bare essentials of beds, table and few chairs.

By 1925, South Asians were able to spend less of their hard-earned money on everyday necessities than any other group in British Columbia with the exception of native people. Only a few social and psychological problems arose from this Spartan life and hostile environment. Heavy drinking became a common problem and some individuals were consumed by it.

Many single men returned to India in early 1920 to get married. Almost equal numbers were composed of couples who had married prior to husband embarking for Canada between 1904 and 1908; as a result of their long separation most of these either had no children or had children who were fifteen or older.

*Das, Hindustanee Workers; Cheng, oriental immigration, p.199*

**(Page75)**

Sikhs started to send their children to public as they knew the value of education and occupational training, hence by the late 1920's the whole community was proud that a few Sikhs were attending the University of British Columbia.

By late 1920.s these children lived in dual universe, moving between their parents' world and that of their Canadian peers. Increasingly, the second generation became middlemen between two cultures. *Sadhu Singh dhami, "discovering the New World, "Queens Quaterly76, (1969), pp.200-12 . Can be found at*

[http://godot.lib.sfu.ca/GODOT/hold\\_tab.cgi?url\\_ver=Z39.88-2004&rft\\_val\\_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%3A&atitle=Discovering+the+New+World&title=Queen%27s+Quarterly&issn=00336041&date=1969-07-01&volume=76&issue=2&page=200&au=DHAMI%2C+SADHU+SINGH&isbn=&jtitle=Queen%27s+Quarterly&btile=&rft\\_id=info:eric/&rft\\_id=info:doi/](http://godot.lib.sfu.ca/GODOT/hold_tab.cgi?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%3A&atitle=Discovering+the+New+World&title=Queen%27s+Quarterly&issn=00336041&date=1969-07-01&volume=76&issue=2&page=200&au=DHAMI%2C+SADHU+SINGH&isbn=&jtitle=Queen%27s+Quarterly&btile=&rft_id=info:eric/&rft_id=info:doi/) (Page76).

There were many marriages in between Mexicans and Sikhs in California by the end of the 1920's, since many of them were chiefly into farming.

Economic growth and Change: there were many changes in the economic situation of South Asians in Canada in 1920's. First there arose a small entrepreneurial class, chiefly in the various woods industry. Second, there was a dramatic occupational concentration in the lumber mills. Third, there was a geographical fluidity, as people moved to where good jobs were available. Finally, there was a slight broadening of the occupational base into farming.

*Das, Hindustanee Workers; Yusuf Dadabhay, "Circuitous assimilation among rural Hindustanis in California, "Social Forces, 3391954), Pp.138-41 (Page77).*

By 1927, there 21 South Asian fuel dealers in the Lower mainland and about 61 in the province. Sikhs maintains a strong presence in the fuel business right up to late 1950's, when the availability of cheaper alternative fuels led to its demise. *George H.Lowes, "The Sikhs of British Columbia "(B.A. honours essay, University of British Columbia, 1952); Button, "Sikh Settlement in Lower Mainland."*

In 1914-16 there began the lease, purchase and operation of mills and logging camps. Seven small mills were bought or leased by South Asians in the Fraser valley, chiefly near Abbotsford and Chilliwack. Between 1916 and 1923 most of the lumber mills were sold since the owners did not enough local wood available to continue the production. The owners started moving to the Vancouver Island where timber was more accessible. *Das, Hindustanee Workers, p.27*

By 1930, the South Asian-run Kapoor lumber company at Barnet employed about 350 men, one-third of whom were South Asian.

The economic possibilities were substantially better on the mainland, so that fewer than 250 South Asians lived on Vancouver Island in 1920. With the rise of the lumber industry there in the 1920's this Vancouver Island Community soon equalled that Around in Vancouver in Wealth and influence. *India and Canada , 1,3(1929) , Pp.1-4 (Page78)*

By 1930, the economic elite, such as Kapoor Singh Siddoo and Mayo Singh, were by far the most visible community leaders, partially replacing the revolutionary leadership lost during the war.

During the 1920's South Asians who had extensive experience with a very complex system of agriculture made a tentative move into farming but a lack of labor and capital severely limited their ability to farm in Canada.

In overview, South Asian entrepreneurial activities were well developed by the 1920's, especially in the light of the small size of the community and the disabilities they faced. Already, in 1923, it was estimated that South Asians in British Columbia Owned or operated a substantial number of businesses. (Page 79)

## SOUTH ASIAN BUSINESSES IN BRITISH COLUMBIA, 1923.

Types of Businesses	Number
Logging Camps	7
Lumber Companies	6
Shingle Factories	2
Grocery Stores	2
Fuel Dealerships	60
Farms	25
<b>TOTAL</b>	<b>102</b>

*(Berlin:Walter de Gruyter,1923) p.27*

By 1924, 609 of 680 South Asians were employed in the lumber mills. In 1921, South Asians in the mills were making over \$1000 a year. By 1925, South Asian wood workers were being paid 40-50cents an hour over a nine hour day or the equivalent of about \$1320 a year. By 1920's the economic foothold of South Asians in Canada was considerably more firm than that of many European immigrant groups.

*British Columbia Legislative Assembly (1927)*

*Cheng,Oriental Immigration, p.167 (Page 80).*

Racial Discrimination: The 1920, Dominion Franchise bill compounded the problem by denying the federal vote to anyone barred from the provisional vote on account of race.

*Statutes of Canada, 1920, Chapter 46, Sec.30.*

Canada was chided for this restriction at the imperial conference of 1921, where a resolution was passed affirming the right of South Asians in the Dominions to vote.

In August 1921, a three man ad hoc group composed of Lord Byng, The Maharaja of Cutch and V.S. Srinivasa Sastri proposed to go to Canada to investigate the situation of South Asians there. Eventually just Sastri went to Canada spending the better part of August 1922, on a cross country tour. His main objective was to lobby federal politicians on their behalf.

*Lord Byng to the Colonial secretary, August 20, 1921, PAC, RG76, #536999, part13. (Page81).*

The government claimed that the continuous journey restriction was not specifically aimed at South Asians and asserted that over 75000 immigrants had been turned back at the international boundary with the United States between 1910 and 1920 for not having fulfilled its requirements.

*F.C. Blair report, July31, 1922, PAC, RG25, G1, v.1300f, 1011p.*

Until 1930, the platform of trades and labor council of Canada contained a resolution supporting the exclusion of all Asians from Canada; under the euphemism of "races that cannot be properly assimilated" this resolution was reaffirmed every year up to 1941.

During 1920's the general image of south Asians in Canada improved considerably. This reflected their increasing prosperity and roots in the country. Their newspaper image in the 1920's was considerably better than that of the Chinese or Japanese. *Indra, 'The Portrayal of South Asians'. (Page 82)*



Community affairs: Leadership in the early 1920's chiefly devolved upon the Khalsa diwan Society in Vancouver, which and shown itself to be the strongest, most influential and longest lasting community organisation of all.

After the Ghadar disasters of 1914-1915, the Khalsa diwan Society and the community became much more involved with specifically Sikh issues.

The Anarchical and Revolutionary Crimes act of 1919 gave the Government the power to hang or imprison convicted individuals without appeal, to hold suspects without presenting cause, to arrest individuals without a court order and to continue indefinitely the detention of people held under the Defence of India rule.

On April 13, 1919, troops under the command of Brigadier general R.E.H dyer fired without warning on an unwarned Punjabi crowd of several thousand individuals gathered in a walled public square.

By 1920, Ghadar party was back in operation publishing the independent Hindustan and such pamphlets as invincible India. In 1921, Ghadar sent Surendranath Karr to Moscow to establish relations with the new Bolshevik government there. *Josh, Hindustan Gadar Party, vol.2, p.211. (Page 83)*

The new outburst of nationalist feeling was also felt in Canada. On January 15, 1921, an international meeting of Ghadar was held in Stockton, California, which was attended by Surjan Singh Representing Vancouver.

On January 14, 1951 a meeting was held at the Vancouver temple to raise funds to support the families of those who went to India in 1914-15. The sum of \$13000 was collected and given over for dispersement.

On January 23, 250 people met at Fraser mills to honour Mewa Singhand donated another\$900 to the Indian independence movement.

By their own accounts, The Vancouver Kahlsa Diwan Society had contributed \$295000 to various social and political causes before 1921.

#### CONTRIBUTIONS MADE THROUGH THE VANCOUVER KAHLISA DIWAN SOCIETY, 1908-1920.

Sufferers of massacres	4330
Families of political prisoners	2100
Sufferers from political activities	30700
Congress swaraj Fund	3333
Religious and educational causes	148000
Komagata Marucase	50000
Immigration Cases	30000
Deportation Cases	12000
South Asian Press in Canada	15000
TOTAL	\$295463

*Shanghai: Commercial press,1931 p.228*

By 1925 , the Khalsa Diwan Society had autonomous branches in Vancouver , Victoria , Abbotsford, New west Minister , Golden , Victoria , Duncan , Coombs and Ocean falls-virtually everywhere that Sikhs lived

in any number. They all continued to support Indian Independence through 1920's.

From 1924 on, the Canadian government continued at British request to forward information to the Secretary of State for the Colonies on south Asians activities in Canada.

The surveillance increased dramatically in 1926-27, chiefly as a result of the rise of the Sikh Akali movement in Punjab whose objective was Sikh control over Sikh Religious institutions.

*Malcolm Ried to W.cory , January 27 and 28 ,1921, PAC , RG 76, #536999,part 2 , British.*

*Ruchi Ram Sahni, struggle for Reform in Sikh shrines (Amritsar, n.d.) (Page 84)*

In 1920, The Shiromani Gurudwara Prabandak (Central gurudwara Management) committee was formed to liberate the Sikh temples.

By 1922, most temples were secured by the SGPC, and three years later the government passed the Sikh Gurudwara bill, which placed all historical Sikh temples and Shrines under the committee.

In mid-1924 eleven Sikhs renounced their comfortable lives in Canada to join the reform movement personally.

On April 15, 1929, Tagore was introduced by Governor General Lord Willingdon to an overflow crowd at the Vitoria theatre; hundreds of community members were there.

*Victoria Daily colonist, July18, 1924, P.1.; Mittal, Freedom Movement in Punjabi, P.174.*

*Josh, Hindustan Gadar Party, P.231; Sahni, struggle for Reform, Pp.245-8 (Page85)*

The small Gains: The 1930's were a time of profound social and economic dislocation especially for British Columbia. The economy was entirely dependent on United States. The unemployment was rife and the average British Columbia wage had dropped over 20percent.

1930's were hard years for South Asians as well but strategies developed earlier stood them in good stead. Their concentration on mill work turned out be an advantage and in 1934 almost all South Asian wage labourers in British Columbia were in the mills. Some of those with work continued to earn about \$100 a month only a little less than they had in the prosperous 1920's.

*Eric. W. Morse, 'Immigration and Status of British East Indians in Canada: A Problem in Imperial Relations' (M.A. thesis, Queen's University, 1935) P.169. (Page88).*

Mayo lumber Company's mill was burned in 1933.

South Asians in British Columbia were rarely on relief during the 1930's. This was so despite the rapid aging of the community, which was being required to support an increasing number of men who were sick, injured or too old to work.

Sikhs in the camps continued to live together right through the 1930's and 1940's. Most men lived in workers' barracks; conditions were pretty bad but no worse than for other workers.

*Canada , Board of Review(Immigration ) on Charges Concerning illegal Entry of Aliens into Canada , Interim Report and supplement (Vancouver ,1938 , typescript)(Page 89).*

In 1920's the temples across the province began specializing in certain celebrations. Victoria would stage a big event for the birthday of Guru Gobind Singh, while Vancouver would celebrate Sikh martyrs' day in May.

Despite economic hard times , a drive for the elimination of all the restrictions still placed on South Asians were begun in the 1930's : the inability to vote , the various restrictions of rights that went with it

and the ban on immigration. **(Page 90)**

Illegal immigration: In September 1930, an order-in-council was passed to prohibit the landing of all Asian immigrants except the wives and dependent children of legal residents or those dealt with by special treaty. In the spring of 1931 another order-in-council prohibited the immigration of all people except British subjects from Great Britain, United States citizens "with means," and agriculturalists with capital.

From 1930 to July, 1933, South Asians in Canada applied for the immigration of 173 relatives. Of these, 137 were for sons and 36 for wives.

The government became aware of the illegal immigration when it learned of a third scheme, which involved the purchase of false Indian government papers stating that the individuals were the relatives of the Canadian residents. The controversy first surfaced in a serious fashion in 1937, by which time there were about 300 illegal South Asian immigrants in British Columbia. List of Outstanding Applications, Vancouver, PAC, RG 76, #536999, part 14. **(page 91)**

By December 1937, the two groups (Vancouver Khalsa Diwan Society and committee formed by Kapoor Singh Sidoo and Mayo Singh) had amalgamated as the Canada-Indian Association with a fund of \$6000. From 1931, on concern had been building that local Japanese had developed a massive scheme for bringing in illegal immigrants. A 1931 trial had determined that as many as 2500 Japanese had been brought in illegally between 1915 and 1931 through a system of forged documents.

In 1938, Prime Minister Mackenzie King appointed a board of review to investigate the situation of illegal immigrants.

In March 1939, Ishar Singh wrote to the government with an admission that there were perhaps fifty to sixty illegal South Asian immigrants in British Columbia. He asked that they be allowed to stay in the light of their few members and relatively long residence in Canada.

*Ken Adachi, The enemy that never was (Toronto, 1979), pp.180-1*

*Board of review, Interim Report and Supplement, p.24a; Canada, board of review, Report, Ottawa, October, 1938). P.10.*

*Director, Immigration Branch, for file, July 11, 1939, PAC, RG76, #536999, Part 16. (page 92).*

In 1941, Margaret Crang got the Government to accept forty three more recently registered illegal immigrants but could do nothing about getting them the privilege of having their families there. It was not until April 1947 that Lester Pearson suggested that these individuals be granted normal Canadian passports. *M. Crang to F.C. Blair, June 30, 1940, PAC, RG76, #536999, part 16.*

The vote: by 1935, about 300 people in the community had been born in Canada and several hundred others had immigrated as children or adolescents.

**(Page 93).**

In 1933, Sir Atul Chatterjee of the India office, London, began agitating for a change in the discriminatory legislation.

In 1935, Clive Planta (Liberal, Peace River) attempted to put forward a motion in the British Columbia legislature affirming the disenfranchisement of Asians in the province.

British Columbia's revision of its Election Act in 1939, retained all the discriminatory clauses of the

previous act.

*Prime Minister to Sir A. Chatterjee, March 29, 1933, PAC, RG 13, v.382. H.484*

*B.C. Provincial Elections Act, 1939, Chapter 16, Section 5a. (page94)*

On January 1942, Polka met with the Premier John Hart of British Columbia, who was unwilling to consider the question of provincial franchise.

On February 21, 1942, Polak was informs that Makcenzie king would not consider the vote in the light of the imminent removal of Japanese Canadians from coastal British Columbia. Khalsa Diwan Society, *Report of Correspondence and Documents...* (Vancouver, 1947); Sir Robert Holland, "Indian Immigration into Canada: The Question of Franchise," *Asiatic Review*, 39(1943), P.170.

In early 1942, the British had agreed to grant India Dominion status after the war.

In March 1943, a twelve man South Asian delegation was sent to premier hart to argue for the vote.

By 1943, many South Asians were becoming IWA members and the union was very supportive of their cause. Hillkier, "The British Columbia Franchise," Pp.46-8

As early as January 1940, a number of South Asians had been registered accidently because their surnames appeared to be European. By the end of 1942, several South Asians had already been called up and fifty more had been called for a medical.

*Charles Pennock, Registrar, to the director of Mobilization, November 17, 1942, PAC, RG27, V.1486, 2-153-*

*1;A.MacNamara to N.A. Robertson, March8,1943. V.130 (page95)*

Through mid-1943 the south Asian community kept up the pressure and found a strong supporter for their "no vote-no war" policy in Elmore Philpot, managing editor of the Vancouver News herald. *Victoria Daily colonist, March 9, 1944, P.1; Victoria Daily times, March 9, 1944, P.1*

In 1944, Mackenzie King faced a federal election and did not want to risk alienating voters by supporting the South Asian franchise.

In 1944, the British Columbia Provincial Command of the Canadian legion also lent its support to the South Asian community.

In 1945, the CCF presented a resolution in support of the franchise in the provincial legislature, but it was narrowly defeated.

*Carol F.Lee, "The Road to Enfranchisement: Chinese and Japanese in British Columbia," B.C. Studies, 30 (1976), P.51.*

can be found at - <http://ojs.library.ubc.ca/index.php/bcstudies/article/view/883> (page 96)

In 1945, M.R. Ahuja was sent to Canada by the government of India to serve as India's trade commissioner in Toronto.

The amendment bill which amended the elections act by deleting the Chinese and South Asians from the list of disqualified persons and secondly disqualifying those without an adequate knowledge of English or French from voting was passed and came to the floor of the legislature on April 2, 1947.

*M.R. Ahuja to N.A. Robertson, January 18, 1946, PAC, RG76, #536999, part 18.*

*Khalsa Diwan Society, Report of Correspondence and Documents. (page97)*

On October 23, 1947, the Vancouver city council lobbied several mayors and agreed to ask that the Vancouver incorporation Act be changed in order to allow South Asians to vote.

In the 1941 census, 424 of the 1465 people enumerated had been born in Canada.

### South Asian Wage Labour, 1946

Occupational Sector	Number
Lumber	492
Wood manufacturing	18
Food product manufacturing	7
Coastal shipping	6
Other	32
TOTAL	555

*British Columbia, Department of Labour, Annual Report, 1946. (page98)*

### South Asian Businesses, 1946-47

Business	Number
Fuel merchants	130
Sawmill owners	29
Logging camp operators	10
Farming	75
Miscellaneous	91
TOTAL	335

*Based on a survey by D.P. Pandia and Naginder Singh in 1946-47. See D.P. Pandia to H.Keenleyside, March 16, 1948, PAC, RG76, #536999, Pt.18.*

By 1947, perhaps 5 percent of the provincial lumber business was in South Asian hand, as was virtually all of the wood fuel business.

The derogatory label “Hindu “was replaced by the more neutral “East Indian” in the 1930’s. By 1945 few businesses fused to serve south Asians and little hostility was shown to south Asians in everyday life. **(Page 99).**

Winds of change:

in 1909, some participation by Indians in the provincial and central legislatures was allowed, along with minority input into the viceroy’s executive council. It was not until 1929 that the British labour government came out in favour of eventual Dominion Status for India. This eventually led to a new draft constitution for India which was embodied in the Government of India Act of 1935.

Worried about Indian discontent, in March 1942, the British confirmed that India would achieve dominion Status after the war. No reference found. **(Page 103).**

Despite the trauma of their births, by 1950 both Pakistan and India had achieved relative stability and order

In 1945, India sent M.R. Ahuja as Trade commissioner to Canada and the next year Canada reciprocated with a high Commissioner, John Kearny.

In 1946, the United States eliminated its total ban on Indian immigration by establishing a quota of 100 people a year.

Pressure for a change in Canadian law began in 1947. It was spearheaded by the Vancouver Khalsa Diwan Society which claimed that the ban was racist and in conflict with the UN charter. Canada responded that no changes in immigration policy toward policy toward India would be forthcoming. The only exception was to allow the immigration of wives and children of illegal immigrants, who themselves had been allowed to stay in 1939.

*Freda Hawkins, Canada and Immigration: Public Policy and Public Concern (Montreal, 1972).Pp.91-8. Petition to the Minister of Mines and Resources, March 3, 1947, PAC, RG76, #536999, part17.*

*G.L. Mann to Escott Reid, May16, 1947, PAC, RG76, #536999, part17*

**(Page 104).**

During 1946-47 it appeared that independent India might become a dominion in the Commonwealth. This would give Indians preferred-entry status into Canada.

India became a republic in the commonwealth in April, 1949 and thus eliminated the immigration threat posed by possible British subject status.

Until 1951, there will only 2148 South Asians in Canada, 1937of them in British Columbia. Only 10 South Asian immigrants had been accepted during World War II and about 300 had come in the next five years. *Census of Canada .1951.*

On January 1, 1951 the government initiated a change in the policy that was eventually to revolutionize the position of South Asians in Canada. The government initiated a quota system for South Asian immigration. The quota was set at 150 Indians, 100 Pakistanis and fifty Ceylonese per year.

All of the quota positions for India were filled every year the system was in place in its original form (1951-56), thus resulting in the immigration of 900 people and their dependents. The Canada-India immigration Agreement of 1957 raised the Indian quota to 300, one half of which would be subject to a preference quota giving priority to relatives of South Asian Canadian citizens.

In 1958, government allowed South Asian Canadians to sponsor a wider range of relatives, including mothers over sixty and fathers over sixty five. *PC of January 2, 1958(Page 105)*

#### Pakistani and Ceylonese Immigrants to Canada, 1951-61

Year	Pakistani immigrants	Ceylonese immigrants
1951	24	0
1952	81	3
1953	98	9

1954	100	19
1955	84	40
1956	100	24
1957	98	23
1958	54	23
1959	98	12
160	100	5
1961	64	27
TOTAL	901	185

Figures from the Canadian Quota book for 1951-62, PAC, RG76.

By the end of 1961, 2338 immigrant visas had been given out by the New Delhi office under the quota system and another 2000 Indian citizens had come to Canada as dependent relatives of resident Canadians.

Until 1957, most Indian immigrants were Sikh relatives of Canadian residents. Some of their relatives arriving in the late 1950's were professionals- teachers, scientists, doctors, technicians, engineers and businessmen. Such people would become increasingly prevalent right through the 1960's.

In 1950's from India came a small number of Punjabi Hindus and Muslims and few more Punjabi Muslims were added by Pakistan. By 1960, a couple of hundred Indian nationals of other ethnic, linguistic and regional backgrounds had also arrived- a polyglot collection of Hindi-speaking people from Uttar Pradesh, Gujarati's, Bengalis, Tamil speakers from Madras and others. **(page 106)**

By 1961, there were 4526 South Asians in British Columbia after fifty years in Canada the community had once more reached the numbers it had in 1908. *Census of Canada, 1961, Vol. 1:2.*

By 1957, there were fewer than a hundred non-Sikh South Asians in British Columbia. **(Page 107)**

In 1952, the diversity in Vancouver among the Sikhs resulted in a religious dispute which was one of several issues that arose in the Vancouver temple about appropriate Sikh practices. **(Page 108).**

Low level discrimination continued to be a problem in the 1950's in employment and education; most private schools in Vancouver did not accept South Asians until the 1960's and job discrimination against those women who wanted to work outside the home was quite strong.

The proportion of South Asian professional, managerial and technical workers among immigrants rose steadily, from about 32 percent in 1951 to 55 percent in 1961. Labourers dropped from 46 percent to 29 percent during the same period. *Jennifer G. Munday, "Fast Indians in British Columbia: A community in transition" (B.A. honours essay, university of British Columbia, 1953). P.39 (Page 110).*

#### South Asians in Canada, 1961

Province	Number
British Columbia	4526

Ontario	1155
Quebec	483
Alberta	208
Manitoba	198
Saskatchewan	115
Nova scotia	46
New Brunswick	22
Newfoundland	17
Prince Edward island	1
Yukon and northwest territories	0
TOTAL	6771

*Census of Canada, 1961, Vol 1:2. (Page 111)*

#### South Asian Immigration, 1945-1961

Year	Number	Year	Number
1945-46	1	1954	177
1946-47	8	1955	249
1947-48	167	1956	332
1948-49	64	1957	334
1949-50	54	1958	454
1950	77	1959	741
1951	99	1960	691
1952	172	1961	772
1953	140		
TOTAL			4532

*Michael M. Ames and Joy Inglis, "Conflict and Change in British Columbia Sikh family Life," B.C. studies, 20 (winter, 1973), P.19, From Department of Citizenship and immigration annual statistical reports. (Page 112)*

#### South Asian immigration to Canada by last country of permanent residence 1962-71

Country	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	Total
India	529	737	1154	2241	2233	3966	3229	5395	5670	5313	30467



Pakistan	55	121	282	423	566	648	627	1005	1010	968	5705
Sri Lanka	14	23	80	126	144	112	76	179	167	218	1139
Other South Asia	0	0	0	0	4	5	9	10	21	14	63
Uganda	2	3	7	18	54	68	62	69	90	149	522
Kenya	9	18	46	112	114	239	359	363	245	289	1794
South Africa	5	9	23	55	89	137	92	60	65	73	608
Tanzania	3	7	17	42	75	115	135	54	49	180	677
Guyana	40	80	200	487	502	589	658	1492	1672	1907	7627
Trinidad	32	64	160	390	565	1170	1210	2816	2395	2075	10877
Fiji	25	50	125	304	271	172	253	590	776	721	3287
Mauritius	0	1	3	6	19	59	59	81	146	132	506
TOTAL	714	1113	2097	4204	4636	7280	6769	12114	12306	12039	63272

*Canada, Department of Manpower and Immigration, immigration statistics (1962-71); John R..wood , "East Indians and Canada's new Immigration .(Page 113)*

In 1962, the Canadian government removed almost all racial and national restriction from its immigration regulations. Immigration during the decade 1962-71 was over twelve times what it had been in the previous decade. It was nine times the total resident population in 1961.

Rates of immigration remains high right through the 1970's and early 1980's. From 1971 to 1982 at least 200,000 south Asians came to Canada making them one of the largest immigrant flows of the period.

There were about 310,000 people of South Asian origin in Canada at the end of 1982, representing about 1.2 per cent of the Canadian population.

#### South Asians in Canada, 1971

Province	Number
Ontario	30920

British Columbia	18795
Quebec	6510
Alberta	4400
Manitoba	3205
Saskatchewan	1625
Nova scotia	1345
New Brunswick	465
New found land	460
Prince Edward island	135
Yukon and N.W. territories	0
TOTAL	67860

*Census of Canada, 1971, Vol.1:2.*  
(Page 114)

#### South Asian Immigration 1972-82

Country	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	Total
India	5049	9203	12868	10144	6733	6722	5110	4517	8464	8256	7776	84892
Pakistan	1190	2285	2315	2165	2173	1321	1159	1117	878	731	868	16202
Sri lanka	240	405	527	369	235	168	146	117	144	223	182	2756
Bangladesh	103	151	158	104	79	164	110	50	76	73	58	1126
Other South Asia	5	28	12	12	11	9	11	4	13	38	79	222
Uganda	5021	2056	423	112	29	248	43	16	7	16	45	8016
Kenya	320	1193	2394	2477	1202	540	227	319	360	345	277	9654
South Africa	44	77	115	157	161	246	165	134	137	143	99	1478
Tanzania	1105	1688	2024	2188	1299	790	361	535	450	664	514	11618
Guyana	1581	3846	3224	3515	2744	1978	1802	1978	1818	226	2789	27544
Trinidad	1370	2569	2401	1909	1180	776	595	393	477	477	496	12643
Fiji	636	987	1530	2323	1081	713	552	518	637	637	818	10494
Mauritius	127	123	247	253	286	198	147	190	277	277	304	2388
Britain	600	800	1000	1200	1400	1350	1100	1000	1000	1000	650	11100
TOTAL	17391	25411	29328	26298	28613	15273	11528	10888	14738	15120	14955	2000853

*Canada, Department of manpower and immigration, Immigration Statistics (1962-71); John R. wood, "East Indians and Canada's New immigration (Page 115)*

#### Occupations of Indian and Pakistani immigrants, 1967

Occupation	India	Pakistan
Management	48	13

Professional	1213	233
Clerical	144	36
Transportation	12	3
Commerce	26	3
Service	22	9
Agriculture	18	2
Construction	12	3
Manufacturing	163	31
Labouring	99	1
Other	45	6
Total to workforce	1802	340

Canada, Department of manpower and immigration, immigration Statistics (1967), pp. 14-15.

**(Page 116)**

Occupations of Indian, Tanzanian, Fijian, and Guyanese immigrants, 1974

Occupation	India	Tanzania	fiji	Guyana
Managerial	77	175	19	70
Professional	863	101	14	117
Clerical	198	112	67	270
Commerce	82	30	16	64
Services	77	8	25	73
Transport	14	-	4	7
agriculture	268	11	12	3
Manufacturing	416	46	104	217
Other	200	2	11	73
Total to Work force	2195	485	272	894

Canada, Department of Manpower and Immigration, immigration statistics (1974), PP.34-37

Bangladesh (population over 80 million) sent fifty eight immigrants to Canada in 1982, while Fiji (population 600, 00) sent 818.

Many south Asians are convinced that the reduction by two-thirds in overall South Asian immigration between 1975 and 1979 was consciously done in the hope of reducing the level of prejudice against south Asians and backlash against federal immigration policy. **(Page 117)**

Occupations of Indian, Tanzanian, Fijian and Guyanese immigrants, 1979.

Occupation	India	Tanzania	Fiji	Guyana
Entrepreneurs	15	2	-	3

Managers	124	9	5	29
Physical sciences	127	10	9	43
Social sciences	16	1	-	5
Teaching	19	1	2	7
Medicine	57	4	5	20
Performing arts	27	-	2	6
Clerical	317	90	35	198
Sales	83	33	7	36
Service	26	7	8	77
Farming	76	3	3	30
Processing	19	1	2	11
Machining	31	3	7	41
fabrication	49	8	20	136
Construction	14	2	14	38
Transportation	9	4	4	7
Material handling	10	1	-	18
Other	646	18	54	148
Total to Work force	1665	197	177	853

*Canada, Department of Manpower and Immigration, immigration Statistics 91974), Pp.36-41*

**(Page 118)**

By the year 2000 South Asian Canadians will in all probability number between 600,000 and 750,000. South Asians will then be one of the largest ethnic groups in Canada.

Between 1965 and 1982 over a quarter of a million people of South Asian origin experienced the risks and rewards of making Canada their new home (Page 119).

Prior to partition in 1947 the linguistic survey of India found 179 languages and 544 dialects in India. Even though most of these are spoken by very few people, there are fourteen languages in modern India spoken by two million people or more.

*W.H. Morris-Jones, "Language and Region within the Indian union," in P. Mason (ed.), India and Ceylon: Unity and Diversity (London .1967), p.54*

#### India's Major Languages, 1961

Language	Number (millions)
----------	-------------------

<i>Indo-aryan Group</i>	
Western and eastern Hindi and Urdu	157
Bengali	33.9
Marathi	33.3
Gujarati	20.3
Bihari	16.8
Oriya	15.7
Rajasthani	14.9
Punjabi	10.9
Assamese	6.8
Kashmiri	2.0
<i>Dravidian Group</i>	
Telugu	37.7
Tamil	30.6
Kannada	17.4
Malyalam	17.0

*W.H. Morris-Jones, "Language and Region within the Indian union," in P. Mason (ed.), India and Ceylon: Unity and Diversity (London .1967), p.54 (Page 123)*

Approximate Overseas South Asian Populations Deriving primarily from Indentured Labour, 1970

Country	Labour
South Africa	614000
Mauritius	520000
Guyana	360000
Trinidad	360000
Fiji	241000
Surinam	101700
Grenada	9500
St. Vincent	3700
TOTAL	2209900

*Yash Tandon, Problem of a Displaced Minority: The New Position of East Africa's Asians (London: Minority rights Group, 1974).P.4.*

**(Page 125)**

Approximate overseas South Asian Populations Deriving Primarily From `Free` Immigration, 1970

Country	Number
United Kingdom	270000
Kenya	182000
Singapore	125000
Tanzania	105000

Uganda	76000
Indonesia	27600
Thailand	18000
Israel	23000
Madagascar	12350
Malawi	11300
Zambia	10700
Zimbabwe	10000
TOTAL	870950

*Tandon, Problem of a Displaced Minority, P.4.*

**(Page126)**

Three quarters of South Asian immigrants from Britain today are Sikhs, many of whom came originally from India and settled there in the 1960`s and early 1970`s . Sikhs also make up 5 to 10 percent of south Asian immigrants from East Africa and few come from Fiji and East Asia. Sikhs in Canada Presently number roughly 80000to 100000 or about 30 percent of all south Asian Canadians.

*These and subsequent estimates of South Asian Ethnic and regional populations are not fully based on officials statistics and should not be considered to be very approximate. They are derived from national immigration statistics, in 1981 census, and estimates by community leaders. (Page 129)*

Today Relatively large Sikh populations can be found in every city of any size from British Columbia to Quebec. In the urban corridor from Metro Toronto to Windsor are spread at least 20000 Sikhs in a South Asian population of over 100,000, and in the whole province of Ontario there are about 25000 Sikhs out of roughly 130000 south Asians.**(Page 130)**

Immigrants in the 1960`s and early 1970`s came from urban elite of Pakistan-educators, doctors , engineers , accountants and scientists . In 1967 about 70 percent of all Pakistanis destined for the Canada labor market were professionals.

By the 1970`s the range of Pakistani immigrants changed considerably. In the mid 1960`s a pattern of sojourner migration became well established between Pakistan and Britain. By 1970 there were at least 180,000 people of Pakistan origin in Britain. Today there must be over 300,000

*Hugh tinker , The Banyan Tree : Overseas Emigrants from India , Pakistan and Bangladesh(Oxford ,1977) P.166.*

**(Page 131)**

While only 750-1000 Pakistanis had come to Canada by 1960, in the next ten years the population rose to 6000. At the end of 1983 it stood to 25000.**(Page132)**

As independence came to India , the position of South Asians quickly deteriorated . This was especially in Uganda. In 1962 they were asked to take out Ugandan citizenship. The 15000 ismailis in Uganda immediately applied but few of the other 60,000South Asians in Uganda did so.

*Canada, Department of Employment and Immigration, Annual immigration statistics, (Ottawa, 1977). (Page 134)*

By 1960`s there were about 200,000 South Asians in Kenya and 90,000 in Tanzania. In Kenya 70-80 percent of these were Gujarati`s and the majority being Hindus. **(Page 135)**

When Canadian immigration regulations were liberalized in the late 1960's a small flow of South African Indian immigration began. South African immigrants tend to be highly anglicized, middle and upper class people with strong occupational and educational backgrounds. **(Page137)**

Racial conflict rose steadily through the 1960's in Fiji, Guyana and Trinidad. This had its origins in group based economic competition and the question of who would control post-independence governments. <http://gcids2017.org/wp-content/uploads/2017/09/Chan-E.-S.-Choenni-Full-Paper.pdf>**(Page 138)**

Immigration from Uttar Pradesh and surrounding places in Northern India have gone down sharply since 1975, chiefly because independent immigration from India had been drastically reduced. There were at least 15000 Hindi speakers from India by the end of year 1983.**(Page 139).**

Telugu speakers are represented all across Canada, but there are unlikely more than 1000 of them in all. **(Page142)**

By 1976, almost 9000 Fijians had emigrated and virtually all of them went to Vancouver (Page149).

Arrival of the Ugandan refugees in 1972 began chain migration to Canada by a number of East African South Asian Groups.

In mid-1970's , thousands of young unmarried men came as the sponsored relatives of people already here , the expectation was that they would only marry and settle permanently in Canada of things turned out well.**(Page 150)**

Up until 1978, many South Asian immigrant families were able to achieve ownership in the west within three or four years; it took somewhat longer in the east. **(Page153).**

From the Second World War until about 1960 most Sikhs who came were the close relatives of Sikh Canadians and thus little class stratification developed. The emphasis on highly trained and educated immigrants in the 1960's directly selected for South Asians of very high social class. **(Page 176)**

In the practice of illegal immigration strategies over 1000 Sikhs arrived in Toronto in 1981 on one-way fares from Punjab. They had been instructed by unscrupulous travel agents to claim that they were political refugees.**(Page200)**

Prejudice against south Asians rose steadily , apparently reaching a peak in 1977-78 , a period characterized by a rash of violent attacks against south Asians and their property.**(Page 205)**

The cultural practice that most commonly attracted the attention of other Canadians to South Asians in the 1960's was their heavy use of spices in the preparation of the food; some dishes typically require several ounces of spices rarely used in European cooking. Then as now, Canadians had a strong reaction to the associated smells.

By 1960's Canadians were beginning to become aware of other things marking the South Asian cultural difference. Between 168 and 1972 these perceptions became considerably more developed in British Columbia than elsewhere. **(Page 210).**

In Vancouver, the way in which immigration issues were covered by local newspapers also became an important factor in the deterioration of race relations. Beginning in early 1975, the press in B.C. began to link a variety of social and economic ills with Asian immigration. The Vancouver sun alone carried

sixty six items relating to South Asians between beg of January and end of April. Thirty seven of them were on immigration. This culminated in a meeting of over 800 Sikhs on March 9 , 1975. **(Page 214)**

By 1976, the harassment of South Asians had become a socially acceptable peer group activity among Toronto and Vancouver Area youth. By 1976, "Paki-baiting" outside of the school context by small groups of youths was more frequent in Vancouver and Urban Ontario and was on the rise in Edmonton, Calgary and Montreal. Three or Four youths would drive around areas where South Asians could be found on the streets and shout abuse from the safety of their cars. **(Page 215)**

by 1977 , harassment , violence and Vandalism against South Asians had become everyday occurrences in Metro Toronto and had spread across Ontario and the Prairies.**(Page 216)**

By 1979, the incidence of discriminations began to decrease in most parts of the country in 1979, but they continue to be frequent enough for concern. On august 1981, Khushpal Singh gill, 21 years old was beaten to death in Vancouver by four white youths. On March 5, 1982 a young Sikh was abducted while waiting for a bus in North Vancouver. **(Page 217)**

The large increase in the rate of South Asian immigration in the mid 1970's without a doubt was directly linked to the subsequent rise in racial incidents which have gone down as Canadians have become more used to South Asians and as they immigrate in fewer numbers. **(Page 228)**

### **Norman Buchignani research archive**

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